

LIVING ORTHODOXY



VOLUME III, NUMBER 1
January-February 1981

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+GREGORY, BISHOP OF MANHATTAN
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FROM THE EDITOR'S DESK

This issue of LIVING ORTHODOXY comes to you with yet one more phase of its production 'moved home'---the metal plates are being produced at the Press building (with an antiquated arc lamp and a temporary washing facility). Only the photographic work must yet be done at the printer's shop, who has been so kind to us these two years. The camera is here, ready and waiting---but cannot be put into service until a large generator is located and funds for its purchase raised, and a darkroom built and equipped (the latter a relatively minor cost---under \$100). These things must be done before the next issue of LIVING ORTHODOXY, due to appear early in April, can be produced. So, once again: the generator needed must provide 220V 3-phase power (7 KW to be safe) and 110 VAC, 4 KW (but not necessarily simultaneously) and be driven by a water-cooled engine. Propane fuel preferred, gasoline second choice, diesel only if unavoidable.

(cont'd. p. 29)

EDITORIAL POLICY

LIVING ORTHODOXY came to birth and continues in a desire to uphold and convey in the midst of contemporary American society the living tradition of Orthodox Christianity—the Faith of the Apostles and Fathers. It is especially oriented to those of a Western materialist/rationalist background who seek a deeper life in the Faith—converts, seekers, listeners. Hopefully, it will also be of value to those with deep roots in Orthodoxy. Coming, as it does, from the experience of converts still growing in the Faith, the original material in the magazine will inevitably have an in-process character: the sharing of our growth and insights, our missteps and re-directions.

We welcome correction from those of greater maturity in the Faith whenever we may fail adequately to convey it. Requests for clarification and questions concerning the Faith will be gladly received, for response either by letter or by further material in the magazine. Signed letters for publication (name withheld on request), brief and to the point, will be gladly printed as space allows; the right to edit as necessary is retained.

It is our intent to distinguish as clearly as possible in LIVING ORTHODOXY between (a) reprints of the writings of the Fathers and of other Orthodox sources, (b) original material intended to convey the universal teaching of the Church, and (c) material of a more personal character, reflecting the insights and understandings of the individual writers. Suitable articles from readers will always be welcomed.

LIVING ORTHODOXY is not copyrighted. In most cases permission to reproduce material will be freely granted—but we do request that it be sought.

In most issues, the center sheet will be devoted to 'Agape Community Notes', a means of keeping the many friends of the Community from which LIVING ORTHODOXY arises in touch with its life.

It is our hope and prayer that LIVING ORTHODOXY may continue to serve faithfully the cause of the dissemination in this land and culture of the Faith once for all delivered to the saints. Your prayers, support, and constructive comment are solicited.

THE LIFE OF ST. ETHELWOLD

(c. 1 August 984)

Abbot Elfric, a pupil of Winchester, to the honorable Bishop Cenwulf and the brothers of Winchester, sends greetings in Christ! Considering it fitting, now that twenty years have passed, to commend to memory some things concerning the acts of our father and eminent teacher, Ethelwold, I have set down in writing what I have learnt from reliable persons among you or others, after my manner, lest perchance they should wholly be given to oblivion because of the scarcity of writers. Farewell!

The parents of St. Ethelwold were inhabitants of the city of Winchester, flourishing in the time of Edward, king of the English, honoured with a remarkable gift from God in that they deserved to give birth to such a son, by whose example not only the people of the present age, but also of the future, might be freed from the darkness of error. Accordingly his happy mother, while she bore him in her womb, saw a dream of this kind, a presage of future results. For it seemed to her that she was sitting before the door of her house and that there appeared before her eyes a lofty standard, whose top seemed to touch the sky, and bowing reverently, it surrounded the pregnant woman with its fringes. Again in like manner, the woman when oppressed with sleep in that same night saw as it were a golden eagle come out of her mouth and fly away, so immense that the whole city seemed to be shadowed by its wings. But we can easily interpret these dreams, as the event has proved, and recognize in the lofty standard that the son whom she was carrying in her womb was to be a standard-bearer of the soldiers of God, as he truly became; and in the golden eagle the celebrated man, as the Lord says in the Gospel: 'Wheresoever the body shall be, thither will the eagles be gathered together.'

Another time, the mother was standing in the church crowded with citizens to hear the Divine Liturgy, when she felt that the soul had come to the boy she was carrying in her womb and had entered into him, as afterwards the saint himself, who was to be born, told us with rejoicing when he had become a bishop. From this it is made manifest that he was chosen of God even before he was born; and that the soul of man comes not from the father nor from the mother, but is given by the Creator alone.

When the child was born, his parents called him Ethelwold when he was washed with the sacred Baptism. It happened on a certain feast day when his mother was sitting at home and holding the child on her lap, that a stormy wind arose, so strong that she could not go to the church as she had resolved; but when she had given herself up to prayer with groans, she was suddenly found sitting with the infant in church where the priest was celebrating the Divine Liturgy.

The boy grew and was set in his very boyhood to the study of the sacred writings. When he was a young man and his fame had spread, he was made known to King Athelstan, son of Edward, and he belonged to his following for a long time, where he learnt from the king's councillors many things useful to him, for he was of a keen intelligence; and at length by the king's orders he was tonsured and consecrated into the priestly orders by Elfheah (Elfege), bishop of Winchester. This Elfheah was strong in the spirit of prophecy, and it happened that he ordained at the same time Dunstan and Ethelwold and a certain Athelstan, who afterwards abandoned the monastic habit and remained an apostate unto the end. But after the Liturgy, Bishop Elfheah said to those following him: 'I have consecrated three priests today, two of whom will attain to the episcopal dignity, one in my see, the other in another diocese.' Then Athelstan said, 'Am I one of the two who will reach the episcopal dignity?' 'No,' said Elfheah, 'nor will you continue in the holy life in which you began'; as indeed he did not.

Ethelwold greatly benefited by the teaching and example of Elfheah, who had ordained him, and whom he zealously served for some time by the king's orders; and afterwards, going to Glastonbury, he placed himself under the instruction of the glorious man, Dunstan, abbot of that monastery. Profiting much from his supervision, he at length received from him the habit of the monastic order, giving himself up with humble devotion to his rule. For he learnt there the art of grammar and metrics, and the sacred books and authors, devoting himself exceedingly to vigils and prayers, subduing himself by abstinence, and always exhorting the brothers to higher things.

At length, when a long time had passed after he had received monastic orders, he determined to go to lands across the sea, to train himself more perfectly in sacred books and monastic discipline; but

the venerable Queen Eadgifu, King Eadred's mother, prevented his attempts, advising the king not to let such a man depart from his kingdom. It then pleased King Eadred by his mother's persuasion to give to the venerable Ethelwold a certain place, Abingdon by name, in which a little monastery was situated in ancient days; but it was then waste and deserted, consisting of poor buildings and possessing only forty hides. The rest of the land of this place, namely one hundred hides, the aforesaid king was holding by royal right. It was brought about with Dunstan's permission and according to the king's wish, that Ethelwold took charge of the aforesaid place, in order that he might ordain monks serving God according to rule. The aforementioned servant of God therefore came to the place committed to him, and at once certain clerics from Glastonbury followed him, namely Osgar, Foldbeht, Frithegar, and from Winchester Ordbehrt, and from London Eadric, submitting themselves to his instruction; and in a short space of time collected to him a flock of monks, over whom he was ordained abbot by the king's orders.

The king also gave to the abbot and the brethren the royal property which he had owned in Abingdon, namely one hundred hides, with excellent buildings, to augment the daily provisions, and he assisted them greatly with money, but his mother did so even more generously. Then the king came himself one day to the monastery to plan the structure of the buildings, and he measured out all the foundations of the monastery with his own hand, exactly as he had determined to erect the walls; and the abbot invited him to dine in the refectory with his men. The king assented on the spot, and there happened to be with him several men of the race of the Northumbrians, and they all came with the king to the feast. The king was merry and ordered mead to be supplied in abundance to the guests, when the doors had been closed so that no one might hurry away and leave the drinking at the royal banquet. To be brief, the servers drew drink for the feasters the whole day in full measure, but the drink in the vessel could not be used up, except to a span's depth, until the Northumbrians were swinishly intoxicated and withdrew in the evening.

Nevertheless, the abbot did not begin to construct the building assigned to him in the days of King Eadred, for he soon died, but in the reign of Edgar he built and completed in that place a noble temple in honor of St. Mary, Mother of God and ever Virgin, which can

better be shown than described. About this time, Dunstan was elected to the bishopric of the church of Worcester; and after the passage of years he was made archbishop and remained in Kent thirty-seven years, like an immovable pillar, pre-eminent in doctrine, almsgiving, and prophecy. We have heard also that frequent miracles are performed at his tomb.

Ethelwold sent the monk Osgar across the sea to the monastery of St. Benedict at Fleury, there to learn the customs of the rule and then expound them by his teaching to the brethren at home, to the end that Ethelwold might follow the regular way of life together with those subject to him and, avoiding every false path, might guide the flock committed to him to the promised land. In that congregation there was a certain brother, a guileless and very obedient man, Elfstan by name, who was ordered by the abbot to provide food for the builders of the monastery. He applied himself most zealously to this service, and daily cooked meat and served the workmen, kindling the hearth and fetching water and again cleansing the vessels, while the abbot thought that he performed this with the help of a servant. It happened that one day while the abbot was wandering about the monastery according to his habit, that he caught sight of that brother standing by a boiling cauldron, preparing food for the workmen; and, entering the kitchen, he saw all the vessels spotless and the floor swept, and he said to him with a glad countenance: 'My brother, you have robbed me of this obedience which you practice without my knowledge; but if you are such a soldier of Christ as you show yourself, put your hand in the boiling water and draw out for me a morsel of food from the bottom.' At once, without delay, he put his hand to the bottom of the cauldron and drew out a hot morsel, feeling no heat from the boiling water. When the abbot saw this, he ordered him to put down the morsel and to reveal this to no one alive. We have heard that that brother was afterwards made an abbot, and in truth we have seen him later as bishop of the church of Wilton.

Ethelwold was indeed a great builder, both while he was abbot and after he became a bishop; hence the common enemy laid his snares for him, so that one day while he was working on the building, a huge post fell on him and threw him down into a pit and broke nearly all his ribs on one side; and if the pit had not received him, he would have been completely crushed. However, he recovered from this affliction by the help of God, and Edgar, the most blessed king of the

English, chose him for the bishopric of the church of Winchester, before the above-mentioned church was dedicated; and Dunstan, archbishop of the church of Canterbury, consecrated him by the king's orders.

Now at this time in the Old Minster, where the episcopal seat is situated, there were evil-living clerics, possessed by pride, insolence, and wanton behaviour, to such an extent that several of them scorned to celebrate the Divine Liturgy in their turn; they repudiated wives whom they had married unlawfully, and took others, and were given over to gluttony and drunkenness. The holy man Ethelwold by no means put up with this, but when King Edgar's permission had been given, he very quickly expelled the impious blasphemers of God from the minster; bringing monks from Abingdon, he placed them there, being himself both their abbot and their bishop.

Now it happened that while the monks who had come from Abingdon were standing at the entrance of the church, the clerics inside were finishing the Divine Liturgy, singing for the communion: 'Serve ye the Lord with fear, and rejoice unto Him with trembling; embrace discipline, lest you perish from the just way.' It was as if they were saying, 'We would not serve God, nor observe His discipline; do you, at least, act, so that you may not perish like us.' And the monks, hearing their singing, said to one another, 'Why do we linger outside? Behold, we are exhorted to enter.'

The king also sent a certain very celebrated chain of his, Wulfstan by name, with the bishop, and he commanded the clerics by royal authority speedily to give place to the monks, or to accept the monastic habit. But they, detesting the monastic life, instantly departed from the church; nevertheless, three of them were later converted to the regular way of life, namely Eadswige, Wulfsige and Wilstan. For hitherto there were no monks in the English nation except in Glas-tonbury and in Abingdon.

Hence at length, by the ill-will of the clerics, the bishop was given poison to drink, in his hall in which he was dining with guests, in order that they could freely enjoy their former life of shame after he was dead. For it was his custom on account of infirmity to drink a little after taking three or four morsels; and he drank all

that the cup held, not knowing that what was brought to him was poison. And immediately his face turned pale, and his bowels were greatly wracked by the strength of the poison. He then arose, going with difficulty from the table to his couch, and the poison spread through all of his limbs, threatening him with death. But at length he began to reproach himself, saying to his soul: "Where is now thy faith? Where are the words of Christ, in which He said 'and if they shall drink any deadly thing it shall not hurt them'?" The faith kindled in him by these and like words quenched the deadly draught which he had drunk, and he soon arose, and went to the hall cheerful enough, and did not repay his poisoner with any ill.

After that Ethelwold spread his wings, and expelled the clerics from New Minster, with King Edgar's consent, ordaining his pupil Ethelgar abbot there, with monks under him leading a life according to the rule. Ethelgar was afterwards made archbishop in Kent.

He made Osgar abbot of Abingdon, and that place was enriched with six hundred hides and more. And he placed religious women in a nunnery, over whom he set Etheldreda as mother superior. There is moreover in the region a place called Ely, greatly ennobled by the relics and miracles of St. Etheldreda, the virgin, and her sisters; but it was then deserted and given up to the royal treasury. Ethelwold bought this from the king and stationed in it many monks, over whom he placed as father his pupil Brihtnoth; and he endowed the place most richly with buildings and lands. He acquired another place from the king and the nobles of the land, situated on the banks of the River Nene, which of old was called Medeshamestead in the English tongue, now usually Burh (Peterborough), where in like manner he assembled monks, placing over them as abbot Ealdwulf, who afterwards obtained the archbishopric of the city of York. Also, he acquired by purchase a third place, close to the aforesaid river, named Thorney in English, which he committed to monks under the same conditions; and when he had constructed a monastery, he appointed an abbot to it, Godeman by name, and enriched it abundantly with possessions.

Ethelwold was in King Edgar's confidence, prevailing nobly in word and deed, preaching everywhere the Gospel of Christ according to the

admonition of the Prophet Isaiah, who says: 'Cry, cease not, lift up thy voice like a trumpet, and show my people their wicked doings, and the house of Jacob their sins.' His preaching was greatly assisted by St. Swithin, who was translated at that time; because what Ethelwold taught by words, Swithin wonderfully adorned with miracles. And thus it was brought to pass with the king's consent that monasteries were founded everywhere among the English people, partly by the counsel and action of Dunstan, and partly that of Ethelwold, some with monks and some with nuns, living according to the rule under abbots and abbesses.

And Ethelwold went round the individual monasteries, establishing good usages by admonishing the disobedient or undisciplined, but gentler than a dove to the gentle and humble. He was a father of the monks and nuns, a comforter of widows and a restorer of the poor, a defender of churches, a corrector of those going astray---for he performed more by his work than we can relate in words.

He was often afflicted with illness in his bowels and legs, spending sleepless nights from pain, and nevertheless going about by day as if well, though pale. Yet he did not indulge in the flesh of animals or birds except once for three months, when forced by infirmity---and this, moreover, he did at the command of Archbishop Dunstan---and again during the sickness from which he died. It was always a pleasure to him to teach young men and boys, and to explain books to them in English, and with kindly exhortations to encourage them to better things. From this, it came about that several of his pupils were made abbots and bishops amongst the English people.

It happened once that his clerk, who had been appointed to carry his ampulla, took less oil than was required, and even this he lost on the way. When the bishop came to their destination and wished to have the Chrism, he had none. Very troubled, the clerk then retraced the road he had come, and discovered the ampulla, which before had not been half full, lying full of oil.

A monk serving him, Edwin by name, stole the purse of a guest, by the instigation of the devil. The bishop spoke to the whole congregation in chapter about this matter, saying that if anyone had taken it, he should return it with his blessing, or throw it down in a

place where it might be found. When three days had passed without the money being found, the bishop spoke again to all the brethren, saying: 'Our thief would not return the stolen goods with our blessing, as we ordered; let him now return it with our curse, and let him be bound, not only in soul, but also in body, by our authority.' What more need be said? The brethren said 'Amen', and behold---the thief sitting there was bound wretchedly, with his arms stuck to him beneath his cope, and he remained thus confounded until the third hour, pondering what he ought to do. Yet he had power to move all his limbs except his arms, which the bishop had rendered useless by the power conferred on him by God. However, the wretched man arose thus bound and, going after the bishop, was constrained to confess that he had the thing secretly, saying nothing about his binding. Then the bishop said to him gently, as was his habit: 'At least you have done well in confessing your crime now, although late; have then our blessing.' And immediately, his arms were loosed, without the bishop knowing. But he went his way gladdened by this, and told everything about his binding and his release to a certain brother, Wulfgar by name, who advised that this should be kept hidden in silence.

When the bishop wished to restore the old church with great effort, and ordered the brethren frequently to work alongside the workmen, it happened one day that while the monks were standing with the masons on top of the roof of the church, a monk named Guda fell from the top to the bottom. And immediately he touched the ground, he got up without having suffered any injury from such a fall, and mounted to the work where he had stood before, and seizing a crow, he completed what he had begun. To whom therefore ought this miracle to be ascribed, unless to him by whose order he went out to this work?

Also a certain monk, Theodric by name, went to the bishop in the nocturnal interval, wishing to inform him by signs about a certain necessary matter. He discovered him reading with a candle, and sharpening his aged eyes by repeatedly blinking his eyelids, and he stood a long time, marvelling at how he kept his eyes fixed to the page. Then the bishop rose from his reading, and that brother took the candle and began to read, trying if he could to sharpen his sound eyes to the reading as diligently as the bishop had his failing eyes. But that temerity did not go unpunished, for the following night,

when he had given himself to sleep, there appeared to him someone of an unknown countenance, saying to him with terrible threatening 'How dared you reproach the bishop in his reading last night?' And, saying this, he struck him a blow in the eyes with his finger, and there immediately followed a violent pain in the eyes, which afflicted him greatly for many days, until he obliterated by amends the fault which he had heedlessly committed against the holy man.

Again, it happened that when the bishop was reading by night he fell asleep from too many vigils, and the burning candle fell on the page and continued to burn on the leaf until a brother arrived and took the flaming candle from the book, and saw the glowing pieces of the candle lying on many lines inside, and when he blew them out he found the page undamaged.

Lo, I confess openly that it does not seem easy to me to write how many and what sort of things St. Ethelwold endured for monks and with monks; and how kind he was toward the zealous and obedient; and how much he labored in the construction of the monastery, restoring the church and building the other houses; and how watchful he was in prayers; and how kindly he exhorted the brethren to confession. But from these few things, more can be understood which cannot be told by us. He died in the twenty-second year of his episcopate, on 1st August, in the reign of Ethelred, king of the English, and was buried in the church of the blessed Peter and Paul at his episcopal see. We have heard that miracles were performed at his shrine, both before his bones were elevated from the tomb, and after. I insert only two of these in this brief account.

There was a certain citizen of Oxford, Elfhelm by name, afflicted by blindness for several years, who was warned in dreams to go to the shrine of St. Ethelwold, and was told the name of a monk of Winchester, of whom up till then he had never heard, who would lead him up to the tomb of the holy bishop. In short, he went to Winchester and summoned the monk by name just as he had learnt to in dreams---namely Wulfstan, the precentor ---and asked him to be his guide to the saint's shrine, and related to him the course of his vision. The monk then led the man to the saint's grave, but he returned with his sight, needing no guide.

Also Elfheah (Elfege), St. Ethelwold's successor, related that he

had sent to prison a thief who had been flogged, and when the man had thus lain some time in punishment, St. Ethelwold came to him in a vision, saying to him: 'Why do you lie thus wretchedly, strait had out in the dungeon for so long a time?' But recognizing the saint whom he had often seen in his mortal life, he replied 'My lord, I suffer merited punishment, and am tormented thus by the just sentence of the bishop, because I did not stop thieving.' Then said the saint 'Stop even now, wretch, stop, and may you be released from the bonds of this prison.' The thief arose, set free on the spot, and came to Bishop Elfheah, and told him in detail what had been done for him, and he released him, letting him go away uninjured.

Therefore the faith of the Holy Trinity and the true Uniry shines with such wonderful signs for the merits of his saints. To Him is honour and dominion throughout eternal ages. Amen.

(Translation provided by the staff of ORTHODOX LIFE. It is hoped that we may continue from time to time to provide lives of the saints of the Orthodox west, from the days before the tragic fall of the Church in Western Europe into heresy and schism.)



RELIGION IN THE USSR

In its December 5 release, the Keston News Service reports that its editors had just received two open letters from the Soviet Union: one signed by Fr. Vasily and another by Vadim Shcheglov, both of whom are members of the Committee for the Defense of Believers' Rights in the Soviet Union which was founded by Fr. Gleb Yakunin.

In his letter, dated May 16, 1980, Fr. Vasily writes that he had been summoned that day to the Moscow division of the KGB and 'it appears

that my entry into the Christian Committee has, in the opinion of the state security body, been detrimental to the interests of the J.S.S.R. because my biographical details and declaration about joining the Committee were published abroad.

'Recently, founding members of the Committee, Fr. Gleb Yakanin and Victor Kapitanchuk, were arrested. Committee member V. Shcheglov is under threat of arrest. In such a situation, the possibility of my arrest is not precluded.

'Should any materials or statements unfavorable to the Christian Committee or its members be circulated in my name, I hereby request that they be treated as invalid and as contrary to my deep conviction about the value of the work done by the Committee in defending believers' rights.'

The second letter, from Committee member Vadim Shcheglov, is dated October 8, and states that 'Recently, I have become a target for illegal prosecution by the authorities--my telephone has been arbitrarily disconnected and I am to be demoted at work. In the expectation of being arrested, I declare that I do not reject my views, or any of my activities, as they were consonant with the aims of the Committee and soviet law.

'Should I be arrested and give any testimony which contradicts the above statement, such a testimony would have been extracted from me against my will and conscience by the application of illegal methods.'

In the same bulletin there is a report on the arrest of Hieromonk Savva (Kolchugin?) at the Arzamas railway station on June 13, 1980. He had already been subjected to persecution for his sermons and his conscientious fulfilment of his pastoral duties.... A year ago he had been forbidden to serve. In November of 1979 he was arrested and forcibly interned in the psychiatric hospital in Gorki, and was released only after Christmas. On Palm Sunday he was again arrested directly after the Liturgy and spent a month in prison.

{From the Newsletter of the Department of Domestic and Foreign Affairs, Synod of the Russian Orthodox Church Outside of Russia, available on request from 75 E. 93rd St., New York, NY 10028. A generous donation would certainly be in order.}

WORTHY TO BE READ

APOSTASY AND ANTICHRIST, trans. from Russian by Deacon Lev Pihars in Vasil Novakshonoff, Holy Trinity Monastery, Jordanville, NY 13361, 1978; \$1.50 (also available from the Press Bookservice). In an age in which wild speculations concerning the Apocalypse vie with grotesque distortions of Holy Scripture's restrained prophecies concerning it for attention in the bookshelves and airwaves of the land--to say nothing of the daily conversations of masses of people--this modest and restrained Orthodox commentary upon the Last Days is a badly needed corrective. Although it may be little known, there is a concise and consistent understanding of the coming End in Orthodox Tradition, reaching back to the Apostolic age...and it is here that we find the only authentic interpretation of the scriptural prophecies. While this little booklet (46pp.) does not pretend to be exhaustive, either in coverage or in citations from the Fathers, it does provide an adequate and satisfying survey of the matter, and should be considered required reading for all who would loose themselves from the bonds of demonically-inspired popular speculation, and who would be sufficiently well-informed to perhaps assist some of our wayward and heterodox friends in coming closer to an understanding of the truth.

CHRIST IS IN OUR MIDST (LETTERS FROM A RUSSIAN MONK, Father [name] of Valaam Monastery); St. Vladimir's Seminary Press (Crestwood, NY 10707), 1980; price unknown, 152pp. paper. Those who are looking for a 'deep' book had best stay away from this one...but those looking for one which elicits responses from the depths of spiritual awareness will find in it a welcome companion. The letters are a collection of the writings of an obviously committed man of God, stretching over nearly twenty years. No attempt at systematic presentation is made--or possible. Rather, the leaps from one letter to another (for not all are to the same person) keep one perpetually a bit off balance--and so perhaps a bit more receptive. This is a book which, once read through, could well find a place at bedside or some such place, to be repeatedly picked up just to read a letter or two here and there...for there is not a one which could not be read alone with profit. The style is simple, direct, available to even the least sophisticated reader--and yet in no sense simple-minded. No one should be disappointed upon having acquired it.

AGAPE COMMUNITY NOTES

TEMPLE OF THE ANNUNCIATION SERVICES

SUNDAY SERVICES

Great Vigil, Saturday 6:30PM
Morning Office and
Divine Liturgy 8:00AM
Vespers 5:30PM

WEEKDAY FESTIVAL SERVICES

Vigils on the Eve 6:30PM
Morning Office and
Divine Liturgy 8:00AM
Vespers 5:30PM

DAILY VESPERS 5:30PM; other services as arranged. Please note that due to absences some services may be cancelled. Confessions heard before or after Vigils; at other times by appointment.

TEMPLE NEWS

To our amazement, the provision of the Temple with handwritten icons continues to grow--due to the seemingly tireless labors of a brother whom we have yet to have the pleasure of meeting. Just recently, we received from his workshop in Minnesota a shipment containing very pleasing icons of St. John the Baptist, St. Seraphim of Sarov, SS. Cyrus and John the Unmercenaries, and The Three Hierarchs. With joy they were placed in the Temple, joining there several others sent by him and by another of our brethren in Maine. The brass votive candle stand given by a priest in Iowa before Nativity was indeed in place for the festival, with some of its many years of accumulated corrosion removed--the fruit of some ten hours of labor abruptly terminated by the demise of the electric drill which was being used to power the buffing wheel. It is our intent (after a sturdier power source can be arranged) to continue the work peaceably...and hope it is complete for Pascha! Even in its present motley state, it is a great joy and consolation for us. A significant amount of progress has been made on the interior panelling of the Temple (so far entirely within the Altar), and we hope to make rapid progress in this work (perhaps speeded by the joyfully anticipated visit for the feast of the Meeting of the Lord later this month of a large part of the parish of Our Saviour in Indianapolis, conditions permitting). Work also continues on the bringing to grade of the dirt floor---though now somewhat hampered by wet and freezing conditions. God willing, both tasks will be completed before Pascha. The oak and walnut lumber destined for the iconostasis has been kiln-dried and planed and

is now awaiting edge-finishing. As soon as it is ready, we hope to replace the present temporary iconostasis with a much more graceful work.

CATECHESIS AT AGAPE

The Zitterich family, who were made catechumens at the hand of Fr. Vladimir (Shishkoff) last summer, have begun formal catechesis which is expected, God willing, to lead to their Baptism and Chrismation at Pascha. Word has also just been received of the intent of Fr. Gregory's youngest brother Chad and his wife Cindy to come to Agape in early March to begin their catechesis. Sessions are proceeding well on a regular basis, and we joyfully anticipate the expansion of the body of the faithful in this remote outpost of the Church.

NATIVITY/THEOPHANY FESTIVITIES

The festal season at Agape was one of much joy, as it has always been. As has seemed steadily to be the case, the Temple felt even more beautiful than ever--and indeed it was, graced by a newly-donated set of festal icons, the brass chalice and paten, and the numerous newly-received icons. The Nativity service, held in the stillness of the night, was as always a high point in the cycle of feasts for us--exceeded, perhaps, only by the anticipation and the reality of the Theophany feast highlighted by the glorious Great Blessing of Waters at the baptistry spring, and followed by the blessing of the Zitterich's nearby house and a communal festive breakfast. While we had not the pleasure of having with us any of our brethren from other parishes, we had a profound sense of oneness with the whole Church of God in this celebration of the Incarnation and Manifestation of Our Lord.

FARM NOTES

With the last issue of LIVING ORTHODOXY for last year off the press and preparations for the Nativity services complete, it was finally possible to get back into the woods and away from the embarrassment of 'bought wood'--and also a real pleasure to have better quality wood to burn. We discovered that our 'bargain price' wood had apparently been summer-cut and, while it did burn, it did so quite incompletely and poorly, leaving enormous amounts of unburnable charcoal. The winter has been relatively kind, so the need for firewood

has not been enormous (yet, anyway!), and it has been a real pleasure to spend the time in the woods gathering it...and doing some much needed removal of poor trees in favor of better growth for the good ones. Livestock is bearing the winter well, but a need for more pasture seems evident (overgrowth of briars is slowly choking much of the old pasture, a condition only repetitive bush-hogging can be expected to remedy---and we have no bush-hog), and work has begun on a fencing extension to incorporate some excellent grassland into the pasture. Praise God!--an end seems in sight to the terribly dry conditions which beset us through the fall and early winter. Several good rains have at least partially restored the ground-water, and the waterflow from the spring which supplies the house and livestock is back to something resembling normal. However, much more rain or snow is needed to put this part of the country back in reasonable shape before summer. It is our understanding that the condition is general throughout most of the country, and it would not perhaps be inappropriate for all the faithful to pray assiduously for rain. Even urban dwellers, it seems, are being forcefully reminded of their dependence upon the bounties of the heavens'

BEYOND THE FARM

While life at Agape is for the most part fairly quiet and carried on within the limits of the Community and the publishing work of the Press (with the exception of our occasional travels'), we have worked quietly since coming here toward the establishment of a local ministry. For several years, this effort has been principally directed to a (still-continuing) intermittent local radio meditation. In April, it may take on a new dimension, as Fr. Gregory has been invited to deliver one of a series of lectures at Middle Tennessee State University in Murfreesboro, which will be telecast over local cable TV. The director of the program is also seeking to arrange for a radio talk-show interview on one of the major Nashville stations during the morning before the lecture. Please pray that this outreach may be an occasion for a major door-opener to the Faith for the people of this area. In quite another vein, Fr. Gregory's 'Baptismal Mystagogy' (a portion of a series of homilies intended to be delivered to the newly-baptized during Bright Week) has been accepted for publication by ORTHODOX LIFE and is scheduled to appear later this spring.

TO TELL THE SEASON....

Much of the life of the Orthodox Church is built around the Calendar --the regular succession of the Great Feasts, the daily commemorations of the saints, the readings from Holy Scripture, the alternation of festal and fast seasons. A secular calendar is of no use for this purpose, and many so-called Church calendars are deficient or inaccurate --or abandon the true Church Calendar altogether in favor of a secularized 'new calendar'. Fortunately, two excellent Church calendars are available. No Orthodox home should be without both, for they are quite different in nature and complementary.

The two are the St. Nectarios' Calendar (St. Nectarios' Press, 10300 Ashworth Ave. N, Seattle, WA 98133, \$3.50 + 50¢ postage) and the St. Herman Calendar (St. Herman of Alaska Brotherhood, Placina, CA 96076, \$5.00). Either may be ordered either from its publisher or from the St. John of Kronstadt Press book service. Both provide equivalent secular dating for easy reference...but there the similarity stops.

The St. Herman Calendar, with its more ample book format, provides an extensive listing of the saints commemorated each day, together with the daily Scripture readings for Divine Liturgy (and, when applicable, for the Offices). The weekly Octochoi tones and the cycle of Gospels for Matins are provided in the margins. This year's edition carries several articles on the New Martyrs of Russia, as well as photographs of several.

Both calendars provide ready identification of fast days and seasons, but in the St. Nectarios' Calendar, with its monthly wall-format, these days are color-indexed, as are major festivals. The back sides of the pages are not allowed to go to waste: among other items of interest are the Sunday lectionary, an index to the secular dates of Pascha and the other major days of the Paschal cycle through 1990, and a number of selections from the writings of St. John Chrysostom.

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PROSPHORA: OFFERING OF THE PEOPLE OF GOD

[Reprinted with minor editing from a volume of unknown title published in 1898 by Fr. Sebastian Davych, who is presumed to be the first American-born Orthodox priest.]

In the Orthodox Church there is a religious and salutary custom, unfortunately not as widespread as it deserves. In many churches, you cannot help observing how the faithful eagerly enter and there, by the church doors, buy a church loaf, or two, have it (or them) brought into the sanctuary, together with a paper (or a small book kept for the purpose) upon which some names have been written. Then, after particles have been cut out from these breads, they take them again, and upon leaving the church, they bring the loaves home with them. During the great holy days, on the days when the dead are remembered, as also during Great Lent when a great many people receive the holy Sacraments of Christ, a large number of these church breads are brought into the Altar.

Having received back their prosphora, or loaf, after a particle has been taken from it in the Altar, the faithful carefully handle it and, crossing themselves, they kiss it. Then, after the Liturgy, they carry it to their homes and, here, with all the members of the household, they eat it before they partake of their regular meal (i. e., upon an empty stomach). [In many Orthodox homes, the prosphora is kept from Sunday to Sunday and a particle received by each member of the family each morning, together with a few drops of blessed water—Ed. note.]

Let us, first of all, mention the fact that five bread loaves are used in offering the Divine Liturgy in the Orthodox Church (in Russian practice—Greek practice is to use a single large loaf, marked off by the seal into separate portions). From the first one a conveniently large piece is cut and put on the paten (discos), which at first is a representation of the Lord Jesus Christ; and after, during the Consecration, it is mystically changed into the true Body of Christ. Even so does the wine with water which was poured into the chalice during the offertory (proskomedy) become at the same time the real and life-giving Blood of the Lord. This larger particle is therefore called the Holy Lamb.

From the second prosphora a particle is taken and put on the paten to the right side (from the perspective of the Holy Lamb), 'in honor and in remembrance of the Most Blessed Lady and Mother of God.'

From the third, nine particles are cut and put to the left of the Holy Lamb on the paten, in honor and remembrance of the twelve orders of the saints (with individual saints of special significance being commemorated by name).

From the fourth prosphoron (a Greek word meaning offering) seven particles are taken and put before the Holy Lamb, for the health and salvation of the living. First of all, the priest makes mention of the Orthodox patriarchs, and especially his own Metropolis and its Bishop, with all the clergy, and then he lays down upon the paten a particle, after this, another for Orthodox rulers and for all the living, and especially those (by name) who have asked to be remembered. At each name, the priest takes a small particle and puts it down before the Lamb.

From the fifth loaf particles are cut out and put on the paten in remembrance and for the forgiveness of sins of all the departed, commencing with the patriarchs and kings. The priest makes mention of each departed one whom he wishes or whom he has been asked to mention by name, and for each he places a bit of the loaf before the Holy Lamb.

In this manner, parts are taken from the five breads, which are necessary in offering the Divine Liturgy.

And what is done with those loaves which the people bring, and why are they brought? From these also, particles are taken for the living and the dead. Their names are read (from each family's book or list), and the priest cuts out a particle for the health and salvation of each one (if the name be of those among the living), or for the remembrance and forgiveness of sins of each (if the name be of those among the departed). All these particles must be put upon the paten along with those from the fourth and fifth loaves.

In this manner, at the beginning of the Liturgy a great many particles lie upon the paten around the principal part or bread--the Holy Lamb. These particles represent the souls of the saints, and of all the Orthodox in whose name they were put there. When during the Consecration the principal part, which was taken from the first loaf, becomes transmuted into the Real Body of Christ, and the wine in the chalice becomes the Very Blood of Christ---then it is plainly

understood, that from that moment the particles lying upon the paten, and the souls of the people they represent, do stand before the Lord Jesus Christ Himself, invisibly and mystically present upon the Holy Table in the Holy Sacrament. Finally, after the clergy and people partake of Holy Communion, all the particles are put off from the paten into the chalice, and they absorb the life-giving Blood of Christ. Consequently, the souls of the living and dead are brought into a mutual, gracious communion with the Lord Jesus Christ.

To the spiritual view of all standing and praying in the temple at that time, the following should be pictured. Upon the Heavenly Throne He, the Lord Jesus Christ Himself, is seated, our Redeemer and Saviour. And before Him stand the Most Holy Mother of God, 'ever constant in prayer' before her Son and God for the whole race of mankind, and all the saints, also our intercessors and mediators, and all the living and departed of the faithful, in whose names parts have been set aside, who are expecting from the Lord for themselves, through the prayers of the Mother of God, all the saints, and all the believers, mercy, forgiveness of sins, and eternal salvation. At that moment, to all before the Lamb, the saving Grace of God is communicated from the throne. When the particles absorb of the life-giving Blood, at the same time when the priest prays, 'wash, O Lord, the sins of those mentioned here by Thy Precious Blood, and the prayers of Thy saints'---then the souls, who are represented by the particles, are brought into a mutual communion with the Lord Redeemer, and thereby the saints of God obtain a greater glory and happiness in Heaven, while the living and the dead, washed in the most Precious Blood of the Son of God, receive the forgiveness of sins and inherit life eternal.

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The significance of the particle taken out by the priest for some one of our relatives or friends is such. The soul of the one mentioned appears before the Throne of God and prays to the Lord in devout fear, its prayer, strengthened by the intercessions of the prayers of all the blessed ones in heaven, and the earnest prayer of all the faithful present, especially of those who brought the loaf and asked for the prayers of the priest, and also by the prayers of the priest himself who offers the Sacrament---such a prayer of the

soul becomes efficient and powerful. The Lord mercifully accepts such a prayer of the soul. Sinners themselves have appeared from the other world, and revealed to their relatives how great a relief they have experienced in their condition beyond the grave after the Divine Liturgy has been offered on earth, in which a particle was set aside in remembrance and for the forgiveness of their sins.

And the living? The living also receive forgiveness of sins, and by this all that which is necessary for life and piety. Our offering of loaves in the temple of the Lord, so that particles may be cut from them, is of much importance for ourselves also.

And for ourselves we must pray and put before the Lamb a particle of bread. The priest at the offertory must put upon the paten a particle for himself also, at the same time praying in these words: 'Be mindful, O Lord, of me an unworthy one, and forgive me all sins, voluntary and involuntary.' We should each one of us put our own names in the 'book of remembrance', so that the priest may take out a particle for us also, and thereby move in prayer for all the whole Church so that, when we stand before the table of the Lord, we may enter into a gracious communion with Him at the time our particle, together with the others, becomes immersed during the Liturgy in the life-giving Blood of the Son of God.

Besides this, a prosphora is brought into the temple as an offering to God. Any gift of ours, any sacrifice of ours, is pleasing to God when it expresses our gratefulness, our love to God, from whom we ourselves receive 'every good and perfect gift. On coming into the church, we buy and light before the holy icons candles. This is our offering to God, and it shows that we came into the temple--the place of God's habitation--to pray as constantly and fervently, as brightly and warmly, as our candles burn before the holy icons. The prosphora, which we buy (or make ourselves, if possible--ed.) and give into the Altar that particles be taken from it, though it is returned to us, yet it is our gift to God also, which testifies to our desire to pray with greater zeal for ourselves and for those who are dear to our hearts. This little gift of ours reminds us of Christian custom in the early days of Christ's Church. At that time all the faithful, when they came to church for Holy Liturgy, brought bread and wine. From all that was brought the priest selected what was

necessary for the Sacrament, and the remaining bread and wine was divided among all those present. A brotherly table was spread, which showed that the faithful lived in love and close communion. (Actually, the offering was by no means limited to bread and wine, a portion of the offerings brought were set aside for the sustenance of the clergy, another portion used for the Agape feast, and any excess reserved for distribution to the poor of the Church. The days may be upon us when the revival of the primitive practice would be entirely timely.)

Now we offer only a small loaf in the church, yet this bread is our gift to God, our offering to the Divine Liturgy, wherefore the very name of it is *prosphora*, which in the Greek language means 'offering'. From it is taken but a small, necessary particle for our communication with the Grace of God, while nearly the entire loaf is returned to us from the Altar, which we for our sanctification eat with thanksgiving.

As a gift of God, brought to the Holy Table, which was used in taking the particles which have such an important significance, then given to us as a blessing and for our sanctification by partaking of it, the *prosphora* should be received as blessed bread, with appropriate religious veneration. Hereby is explained the custom of taking the loaf back from the Altar, making the sign of the Cross upon oneself, kissing it and then after a careful and devout taking home and dividing it among the members of the family, to be eaten before other food. Below is an incident told in the life of St. Zosima the wonderworker. St. Zosima once gave to a merchant a *prosphoron* as a blessing, but the merchant on his way home carelessly dropped it. A dog running up was about to eat it, but each time when it was about to take it a flame came forth out of the *prosphoron* and kept it back. The monk Macarius of the Solovetsky Monastery saw this, he drove away the dog and, devoutly crossing himself, brought it to St. Zosima, who recognized the *prosphoron* given by him to the merchant. And so the church loaf is holy bread, and we should handle it carefully and devoutly.

Such, then, is the significance of the *prosphora* which we offer in church. Therefore, let anyone who desires for himself, for his relatives and friends, health and salvation, and for the departed the forgiveness of sins and the kingdom of heaven—let such a one pray earnestly to God, especially during the Liturgy, and not neglect,

on account of carelessness, to bring into the church a prosphora. Let such a one not begrudge a few cents for the loaf. When the priest takes from the loaf particles for the one who brought it, and for those who are mentioned in the book of remembrances brought with it, and puts the particles on the paten before the face of the Lord so that they may later absorb the Life giving Blood of the Lord - such a prayer must then be more real and profitable, as for the one who brought the offering, likewise also for those for whom prayers are asked. When this loaf is brought home and eaten, thereby such a person with his family partakes of the blessing of God.

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ROCK MUSIC: DEVIL'S CHANT?

by Kingsbury Smith, National Editor, The Hearst Newspapers, reprinted from Orthodox Christian Witness,

A shocking report has come to light on the harmful influence that pornographic and subversive lyrics in rock music may have on American teenagers. According to this report, almost 50 percent of recorded rock music in recent years contained lyrics that tended to encourage sexual licentiousness, or the use of drugs, or perversion.

The report charges that the morals of many teenagers have been and continue to be subverted by some of the most popular rock music. It implies that if your teen-age daughter becomes pregnant or your teen-age son becomes a drug addict, it may be due to the influence of lyrics in some of the rock music they have listened to during youthful years when they are particularly susceptible to musical impressions.

Based on a nationwide study by an ordained minister, Ray Allen, who served for four years as assistant to the president of the American Christian College in Tulsa, Ok, the report points out that not all rock music is bad. It estimates that about 50 percent of it is 'lean'. However, David Noeble, former president of the American Christian College and now president of the Summit Ministries, Mantou, CO, said that degenerate lyrics are now included in probably more than 50 percent of the rock music to which teenagers and even younger children listen.

'I've been following rock music since 1964 and I would say that in the last three or four years it is even worse than it was in the late '60 s,' Noeble said. 'At that time it was really bad. So bad that some radio stations were not even playing the albums.

'Now they are playing them. For example, the KISS album. That right now includes a record called Plater Caster. That record is so filthy that, even though it is geared for 13 and 14 year-olds, adults would blush if they knew what that record was telling the kids to do. Many rock-n-roll stations play it.'

The Allen report said that whereas in the early 70's subversive rock lyrics pushed drugs, promiscuity and revolution, the current perversion oriented lyrics are pushing the worst sort of degeneracy. Citing the verses of many of these lyrics, the report added: 'What can parents expect during this decade as rock music advocates sadism, masochism, incest, necrophilia, homosexuality, bestiality, rape and

violence in addition to the ever present rebellion, drug abuse and promiscuity? The obvious answer is stupefying.'

Asserting that the time has come 'to call a halt to the poisoning of America's youth', the report urges parents to write to the Federal Communications Commission and to their representatives in Congress demanding enforcement of existing laws that ban the uttering of obscene, indecent or profane language by means of radio communication. Noeble said he has a petition with 20,000 signatures which will be sent to the FCC soon. A spokesman for the FCC told the Hearst newspapers that complaints have been received from time to time, but that the Commission's ability to act is very limited. 'The courts have held that the First Amendment guarantee of freedom of expression is applicable to broadcasting,' Steven Sewell, the FCC spokesman, said. 'We have to be guided by what the Supreme Court says is indecent.' He doubted that even Congress could do much to prevent the broadcasting of pornographic lyrics because 'its room for manoeuvring is also rather limited.'

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What is NOT limited is the Orthodox parent's 'room for manoeuvring'. We have no one but ourselves to accuse if we allow the devil's 'music' in our homes and in the ears of our children, so long as they live with us--and we have a sacred duty to keep a watchful eye and ear upon all that enters into the environment of the temple which each of our homes is called to be. Let us not be deceived, either, that this insane assault upon sanity and holiness is limited either to music with 'filthy lyrics' or to rock music. Music itself can be just as destructive as the lyrics which it insidiously carries--there is an obvious distinction between the spiritually elevating character of Orthodox chant and the passion-arousing high-intensity pounding of typical 'rock' music. And destructive lyrics can appear anywhere, whether blatant or veiled: a large segment of the 'country music' which so often assails our ears in this part of the country is a case in point. But our action need not stop with responsible control of the environment in our own homes--for few of us have children whose exposure to such degeneracy is limited to the radio at home. While there may be serious legal problems (in a land which it seems is hell-bent on self-destruction), it is nevertheless undeniable that government agencies, broadcasters and (perhaps especially,

advertisers are subject to public pressure. His society is getting just what it wants, and if we remain silent we lend our assent to whatever happens around us.

In this matter, as in so many others, we have a God-given responsibility to 'stand up and be counted'---even when it seems that to do so is utterly hopeless, even absurd---even when we do so at the risk of public ridicule (or that of our children'). To fail to do so is to cast our lot with Pilate and his friends....those who pretend to avoid responsibility by washing their hands of the matter. May the voice of Holy Orthodoxy, which is not limited to some sort of religious pigeonhole (and let him who would argue re-read the sermons of our holy father St. John Chrysostom, who dared even to reprove the Empress for her worldliness---in public, rather, it is concerned in all the dimensions of the life of the faithful---for there is no small part of our condition of life which does not affect our spiritual well-being. May the voice of the prophets and fathers not be silent

WHAT IS ONE VOICE?

Tell me how weigh if a snowflake ' a coal-mouse asked a wild dove

'Nothing more than nothing,' was the answer.

'In that case, I must tell you a marvellous story,' the coal-mouse said. 'I sat on the branch of a fir, close to its trunk, when it began to snow---not heavily, not in a raging blizzard---no, just like in a dream, without a wound and without any violence. Since I did not have anything better to do, I counted the snowflakes settling on the twigs and needles of my branch. Their number was exactly 3,741,952. When the 3,741,953rd dropped onto the branch, nothing more than nothing, as you say---the branch broke off.'

Having said that, the coal-mouse flew off. The dove, since Noah's time an authority on the matter, thought about the story for a while, and finally said to herself, 'Perhaps there is only one person's voice lacking for peace to come to the world.'

(From Kurt Kauter's New Fables, Thus Spake the Narabou, quoted in Green Revolution.)



[FROM THE EDITOR'S DESK, cont'd. From p. 2]

The subscription list continues to grow, as does our friendship with other Orthodox publications. A big boost to the magazine's potential came with the entering of a bulk-order for 100 copies from the bookstore at Holy Trinity Monastery---Glory be to God! Others would certainly be welcome!

This issue (so far!) is on time; God willing, it will be mailed during the second week of February (the first week of alternate months will be our normal goal). Assuming that funds are available by the time it is ready for the \$120 second-class application fee, it will be dispatched by 2nd class mail---which we hope will improve delivery service, as well as saving some money in the long run. We urge our subscribers to write concerning nondelivery or late delivery, and to file a complaint with their local post offices as well---issues should reach you no later than the end of alternate months (even-numbered).

We are now praying and counselling concerning the wisdom of attempting to make a big leap---to rapidly upgrade the St. John of Kronstadt Press from its present 'make-do' status to that of a first-class press in service to the Church. If this leap is to be made, it will require the investment of a considerable amount of capital (in the vicinity of \$5,000) for essential equipment (most obviously a good 'everyday' press to handle routine work, including LIVING ORTHODOXY, and plate-preparation equipment adequate to the job for both the smaller press---perhaps an AM 1250---and the big Harris---for the moving of which plans are being made), for further building work, and for 'get-by' wages for the builder/editor/publisher/printer during the critical months of construction and production of the

first major works.

Already the projects are piling up, awaiting a decision (for if the upgrading is to be made, we certainly don't want to produce them on the inferior equipment now in use---LIVING ORTHODOXY now for the most part reflects the best quality to be hoped for from the present facilities). Foremost is a reprinting (or perhaps entirely new edition) of The Sacramental Life, the first edition of which has been exhausted (and which was generally received with much enthusiasm in the limited circles within which it was available). Already in our hands is a translation of a work originally published in Japanese---a 'Pictorial Introduction to the Orthodox Faith'. Editorial work has been begun on this sizeable booklet, and it is our belief that its availability would be of great value to the mission work of Holy Orthodoxy in this country. The complete liturgical Service for the feasts of St. John of Kronstadt will be released later this year (the original printing in ORTHODOX LIFE is out of print, and a new translation is in preparation), probably initially in LIVING ORTHODOXY and then later reprinted together with the Akathist to St. John. Archimandrite Constantine's 'Spiritual Face of Fr. John of Kronstadt', which originally appeared in ORTHODOX LIFE many years ago (now out of print also), is also undergoing retranslation for publication, hopefully late this year.

The feasibility of these projects (and there are yet others under consideration), and to an even greater degree the quality with which they can be accomplished, is of course dependent upon the extent to which the Press can elicit the support of those who value its work. While in due course it should be entirely self-supporting (and it is much closer to this than could reasonably have been expected by this time), if it is to make the transition to first-quality work it will have to be subsidized to make the move. This support can come in any of three forms (if you think of others, let us know!): (1) by outright donations of capital or equipment, (2) by the purchase of lifetime subscriptions (for oneself or as gifts) to LIVING ORTHODOXY, or (3) by long-term no-interest loans.

Please be so good as to pray with (and for) us, to share with us your thoughts and insights on these matters---and if you so desire, to go ahead in your generosity to provide some form of capitalization. What is possible will depend on you as much as on us!

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